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NIGEL PAUL WILLIS, *The Pentecostal Movement, its Challenges and Potential* (Internationale Theologie / International Theology 17; Frankfurt am Main *et al.*: Peter Lang 2013). Pp. 202. $55.95. ISBN 978-3-631-64140-8 (Hardcover)

According to statistics, the worldwide Pentecostal movement has almost 530 million adherents. The branches of the Pentecostal movement are present and vital in all traditional Churches as well as in new denominations. This renewal movement appeared in Protestant Churches in the beginning of XX century, and in the Catholic Church in 1967. Participants put special attention on one's personal relationship with God, focusing on the working of the Holy Spirit. Baptism in the Holy Spirit seems to be a fundamental experience in the movement. The adherents expect that the *charismata* (gifts of the Holy Spirit, such as speaking in tongues, healings, prophecy and so on) will operate in their spiritual life. The new book written by Nigel Paul Willis is dedicated to the Pentecostal movement. Nigel Paul Willis is now a judge of the Supreme Court of Appeal in South Africa. He was born in Cape Town. Since 2005 he has been Chairman of the Board of Trustees for the Anglican Diocese of Johannesburg.

The book contains seven chapters. The first one is an introduction to the dissertation (pp. 13-26). The author presents Pentecostalism as a rapidly growing movement on the global religious stage. Then, he points out the aim of

his work, the suppositions of his research and the sources for analyses. He also tries to lay out his main methodological assumptions. The reader comes to know that Willis bases his work on analyses made by four American scholars: historian Grant Wacker, sociologist Margaret Paloma, theologian Frank Macchia and also theologian Amos Yong. Then in the second chapter (pp. 27-48) the author begins his own analysis. He starts with some historical perspective, supporting himself with the works of Grant Wacker, especially his book *Heaven Below: Early Pentecostals and American Culture* (Cambridge – London 2001). Willis touches here upon such topics as: the historical perception of anti-intellectualism in the Pentecostal tradition; Pentecostalism's special appeal to the socially disadvantaged; glossolalia; and the prospects for theological dialogue with other Christian denominations, with other religions, and with those who profess no religion. All these topics are examined in the light of Wacker's ideas on the dilemma of historical consciousness.

The third chapter of the reviewed book (pp. 49-68) is dedicated to a sociological view of the Pentecostal movement. It is entitled "A Highway over the Crossroads: Margaret Paloma's Perspectives as a Sociologist Concerning the Pentecostal Movement". Margaret Paloma is an American sociologist and author of the books entitled *The Charismatic Movement: Is There a New Pentecost?* (Boston 1982) and *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville 1989). From that perspective Willis examines once again glossolalia and dialogue with other Christian denominations and religions, as well as the central tenet of Spirit baptism in Pentecostalism and its potential in ecumenical dialogue. In the fourth chapter (pp. 69-94), Willis pays special attention to the baptism in the Holy Spirit. This time the topic is examined in light of the ideas of Frank Macchia. Macchia is a Pentecostal theologian, professor at Vanguard University in Costa Mesa, California, and author of the book *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids 2006). He is also the senior editor

of *Pneuma: The Journal for Pentecostal Studies*. Willis examines here the conditions that gave rise to the Pentecostal tradition, the pneumatological implications for ecclesiology, apostolicity and catholicity, and the question of eschatological transcendence. Once again he returns to the theme of speaking in tongues (glossolalia). The fifth chapter is entitled "Rising to the Challenges of the Times: The Theology of Amos Yong" (pp. 95-118). Yong is a naturalized American citizen, Pentecostal theologian and author of the books *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids 2005) and *God is Spirit, God is Love: Love as the Gift of the Spirit* (Waco 2012). Willis describes the potential contributions which – according to Yong – the Pentecostal movement can bring to contemporary theology. He also shows the socio-economic factors in the pattern of Pentecostalism's growth and development, and presents Yong's insights on the pneumatological implications for apostolicity, catholicity and ecclesiology. Finally, he touches on the topic of "Pentecostalism and the Challenges of Science".

The two final chapters of Willis's book have the character of conclusions (although only the very last is entitled: "Conclusions: The Pouring out of the Spirit"). Chapter Six is dedicated to "Pentecostal theological trajectories" (pp. 119-144). The author presents here Pentecostalism's complex relationship with modernity, the challenges of the future, the prospects for the movement's participation in conversations across boundaries, the potential contributions to ecumenical and inter-faith conversations, and the relationship between Pentecostalism and science from the perspectives of the four above-mentioned American scholars. The challenges of the future for Pentecostalism presented in this section of the book are compelling, and can be summarized as follows: ecumenical dialogue, inter-faith and inter-religion theological dialogue and also conversations with science. Considering this last aspect, Willis admits that religion and science need not be understood as intellectually incompatible disciplines.

Nigel Paul Willis concludes his analysis with the statement that the baptism in the Holy Spirit is the key to understanding the Pentecostal movement. This is what the seventh chapter (pp. 145-171) is about. The author points out the potential of a theology that focuses upon the experience of the Spirit. He sees this potential for example in a Spirit-focused "trialogue" (p. 156) among Christians, Muslims and Jews, in promotion of world peace, including racial and gender reconciliation, and in a positive interface between science and religion. He also admits that in the Pentecostal movement the ecological awareness is growing.

After reading the entire book, a reader could be a little disappointed not by the content, but by the very title of the work. Looking at the title of Willis' presentation (*The Pentecostal Movement, its Challenges and Potential*) one might expect that the author will present his own analysis of the role which the Pentecostal movement plays in society, and then that he will propose challenges concerning that movement. Instead, the reader finds in the book the theories of four scholars applied to the history and present situation of the Pentecostal movement. As noted, the author presents the main ideas proposed by those scholars at the beginning of chapters II – V. The theories of these figures allow Willis to describe reasons for the dynamic growth of that movement in society, to show its intellectual challenges and eventually its potential in dialogue with the world about religion.

Mariusz Rosik
Pontifical Faculty of Theology in Wrocław
ul. Katedralna 3/4, 50-328 Wrocław, Poland
mrosik@pnet.pl